



BRAHMAJNANAVALI MALA

BY

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This is worthy of meditation and it can be done at all times even when one is travelling. One can pick up any one *sloka* which one likes and meditate upon the same.



ब्रह्मज्ञानावलि माला

Brahmajñānāvali mālā

असङ्गोहं असङ्गोहं असङ्गोहं पुनः पुनः
asaṅgoham asaṅgoham asaṅgoham punah punah

I am unattached – I am unattached, again & again.

नित्य शुद्ध विमुक्तोहं निराकारोहमक्षरः
nitya śuddha vimuktohami nirākārohamakṣaraḥ

I am ever pure & liberated – I have no form; I am indestructible.

नित्योहं निरवद्योऽहं निराकारोऽहमक्षरः
nityoham niravadyo 'ham nirākāro 'hamakṣaraḥ

I am eternal, blemishless, bereft of a form and indestructible.

शुद्धचैतन्य रूपोऽहं आत्मारामोहमेवच
śuddhacaitanya rūpo 'ham ātmārāmohamevaca

I am Pure Consciousness – I revel only in my own Self.

स्वयंप्रकाशरूपोऽहं चिन्मयोहं परोस्म्यहं
svayamprakāśarūpo 'ham cinmayoham parosmyaham

I am Self-effulgent. I am Consciousness. I am beyond all.

प्रत्यक् चैतन्यरूपोऽहं शान्तोहं प्रकृते परः
pratyak caitanyarūpo 'ham sāntoham prakṛte paraḥ

I am the Inner-most Consciousness – always peaceful – beyond Primordial Nature.

। सच्चिदानन्द रूपोहं अहमेवाहमव्ययः ॥१॥

saccidānanda rūpoham ahamevāhamavyayah

I am of the form of Existence, Awareness & Bliss. I am alone changeless.

। भूमानन्द स्वरूपोऽहं अहमेवाहमव्ययः ॥२॥

bhūmānanda svarūpo 'ham ahamevāhamavyayah

I am of the form of Infinite Bliss. I alone remain changeless.

। परमानन्द रूपोऽहं अहमेवाहमव्ययः ॥३॥

paramānanda rūpo 'ham ahamevāhamavyayah

I am the Transcendental Bliss. I am alone changeless.

। अखण्डानन्द रूपोऽहं अहमेवाहमव्ययः ॥४॥

akhaṇḍānanda rūpo 'ham ahamevāhamavyayah

I am the Undivided Bliss. I am alone changeless.

। अद्वैतानन्दरूपोऽहं अहमेवाहमव्ययः ॥५॥

advaitānandarūpo 'ham ahamevāhamavyayah

I am the Bliss of Non-duality. I am alone changeless.

। शाश्वतानन्द रूपोऽहं अहमेवाहमव्ययः ॥६॥

śāśvatānanda rūpo 'ham ahamevāhamavyayah

I am the permanent (Everlasting) Bliss. I am alone changeless.

तत्वातीतः परात्माहं मध्यातीतः परः शिवः

tatvātītah parātmāham madhyātītah paraḥ śivah

I am the transcendental Ātman (Self) who is beyond the Tatwas (basic component elements). I am beyond the middle – the highest Śiva.

नामरूपव्यतीतोहं चिदाकारोहमच्युतः

nāmarūpavyatītoham cidākārohamacyutaḥ

I am beyond names & forms. I am the Space of Consciousness – I never slip down from my state.

मायातक्त्वार्य देहादिर्मम नास्त्येव सर्वदा

māyātatkārya dehādirmama nāstyeva sarvadā

I am neither possessed by Māyā, nor by its handiwork - i.e. the body.

गुणत्रय व्यतीतोहं ब्रह्मादीनांश्च साक्ष्यहं

guṇatraya vyatītaham brahmaadīnāśca sākṣiyaham

I am beyond the three guṇas (modes). I am the witness of the Brahmā (Creator) and other gods.

अन्तर्यामि स्वरूपोऽहं कूटस्थः सर्वगोस्म्यहं

antaryāmi svarūpo 'ham kūṭastha sarvagośmyaham

I am the In-Dweller – the immovable Ātman and all-pervasive.

द्वन्द्वादि साक्षि रूपोऽहं अचलोहं सनातनः

dvandvādi sākṣi rūpo 'ham acaloham sanātanaḥ

I am the witness of all pairs of opposites (like joy and sorrow); I am static and eternal.

। मायातीतः परं ज्योतिः अहमेवाहमव्ययः ॥७॥

māyātītah param jyotiḥ ahamevāhamavyayaḥ

I am beyond Māyā - the Absolute Light. I am alone changeless.

। सुखप्रकाश रूपोऽहं अहमेवाहमव्ययः ॥८॥

sukhaprakāśa rūpo 'ham ahamevāhamavyayaḥ

I am the light of bliss. I am alone changeless.

। स्वप्रकाशैक रूपोऽहं अहमेवाहमव्ययः ॥९॥

svaprakāśeika rūpo 'ham ahamevāhamavyayaḥ

I am of the form of my own light. I am alone changeless.

। अनन्तानन्द रूपोहं अहमेवाहमव्ययः ॥१०॥

anantaananda rūpo 'ham ahamevāhamavyayaḥ

I am the infinite bliss. I am alone changeless.

। परमानन्द रूपोऽहं अहमेवाहमव्ययः ॥११॥

paramānanda rūpo 'ham ahamevāhamavyayaḥ

I am the transcendental bliss. I am alone changeless.

। सर्वसाक्षि स्वरूपोहं अहमेवाहमव्ययः ॥१२॥

sarvākṣi svarūpo 'ham ahamevāhamavyayaḥ

I am the witness of all. I am alone changeless.

निष्कलोहं निष्क्रियोहं सर्वात्मा च सनातनः

niṣkaloham niṣkriyoham sarvātmā ca sanātanaḥ

I have no parts (I am whole). I am actionless. I am the soul of all and eternal.

प्रज्ञान घन एवाहं विज्ञान घन एव च

prajñāna ghana evāham vijñāna ghana eva ca

I am the Absolute knowledge and also the experiential knowledge.

निराधार स्वरूपोऽहं सर्वाधारोहमेव च

nirādhāra svarūpo 'ham sarvādhāroham eva ca

I have no substratum, but I am the substratum of all.

तापत्रय विमुक्तोऽहं देहत्रय विलक्षणः

tāpatraya vimuktoham dehatraya vilakṣaṇaḥ

I am bereft of the three classifications of miseries (personal, interpersonal & acts of God). I am different from the three types of bodies (gross, subtle & causal).

दृगदृश्यौ द्वौ पदार्थोस्तः परस्पर विलक्षणः

dr̥gdṛśyau dvau padārthostah̥ paraspara vilakṣaṇaḥ

There are two mutually different things, viz subject and object.

अहं साक्षीति यो विद्याद् विविच्यैव पुनः पुनः

aham sākṣīti yo vidyād vivicyaiva punaḥ punaḥ

The one who after discriminating again and again, knows himself as a pure witness.

। अक्षरस्वरूपश्चाहं अहमेवाहमव्ययः ॥१३॥

akṣarasvarūpaścāham ahamevāhamavyayah

I am of indestructible (immutable) form. I am alone changeless.

। अकर्ताहं अभोक्ताहं अहमेवाहमव्ययः ॥१४॥

akartāham abhoktāham ahamevāhamavyayah

I am a non-doer and non-experiencer (of the results of action done). I am alone changeless.

। आप्तकाम स्वरूपोऽहं अहमेवाहमव्ययः ॥१५॥

āptakāma svarūpo 'ham ahamevāhamavyayah

I have no desires to be fulfilled. I am alone changeless.

। अवस्थात्रय साक्ष्यस्मि अहमेवाहमव्ययः ॥१६॥

avasthātraya sākṣyasmī ahamevāhamavyayah

I am the witness of the three states (waking, sleep & dream). I am alone changeless.

। दृश् ब्रह्म दृश्य मायेति सर्व वेदान्त डिण्डिमः ॥१७॥

dr̥ś brahma dr̥śya māyeti sarva vedānta dīṇḍimah

The subject is the Brahman and all objects are illusions. This is the proclamation of the Vedānta.

। स एव मुक्तो स विद्वान् इति वेदान्त डिण्डिमः ॥१८॥

sa eva mukto sa vidvān iti vedānta dīṇḍimah

He only is liberated and he is the one who knows. This is the proclamation of the Vedānta.

घट कुड्यादिकं सर्वं मृत्तिकामात्रमेव हि
ghaṭa kuḍyādikāni sarvamī mṛttikāmātrameva hi

All these pots and pans are constituted of clay only.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः

brahma satyam jaganmīthya jīvo brahmaiva nāparah

Brahman alone is true, the world is all an illusion. The individual soul (jīva) is Brahman only and none else.

अन्तर्ज्योतिः बहिर्ज्योतिः प्रत्यग् ज्योतिः परात्परः । ज्योतिः ज्योतिः स्वयं ज्योतिः आत्म ज्योतिः शिवोस्म्यहं ॥२१॥
antarjyotiḥ bahirjyotiḥ pratyag jyotiḥ parātparaḥ jyotiḥ jyotiḥ svayam jyotiḥ ātma jyotiḥ śivosmyaham

I am the inner light, the outer light, the innermost light which is beyond the greatest.

। तद्वद् ब्रह्म जगत् सर्वं इति वेदान्त डिण्डिमः ॥१९॥
tadvad brahma jagat sarvam iti vedānta dīṇḍimah

In the same way the entire world is constituted of Brahman (the material cause). This is the proclamation of the Vedānta.

। इदमेवतु सत् शास्त्रं इति वेदान्त डिण्डिमः ॥२०॥
idamevatu sat sāstram iti vedānta dīṇḍimah

This is the teaching of the Absolute in the scriptures. This is the proclamation of the Vedānta.

I am the light of light, Self-effulgent, the light of the Ātman. I am Lord Śiva.